

THE NUR AFSHAN

Vol. VI.

FRIDAY:—MAY 9th, 1902.

No. 19.

Editorial Notes.

The last number of *Al Hakam*, the official organ of the Qadian pretender, contains a pastoral letter to a recalcitrant follower, who, it seems, has set up for a prophet on his own account, claiming to be even superior to his master. It would be amusing, if it were not so serious a matter, to watch the progress of this new sect in its futile attempt to establish a universal religion by a process of eclectic wool-gathering. A few educated men, dissatisfied with Orthodox Islam, as well they may be, gather around the Qadian pretender to Messiahship in hope of finding a better way.

We are sorry to note that these men manifest not so much a zeal for true religion as a hatred for Christianity, or what they imagine to be Christianity. Like the Arya Samaj, this sect, in the persons of its leader and his disciples, spends its strength in the merest negations. The positive element of teaching lies in the praise of the "Sahib-i Akdas," profusely setting forth the dignity of his Messianic claims, and expatiating upon his reasons for claiming the homage of the people.

As a curious comment upon these exalted claims, we notice the little pamphlet called *KASHF-UL-GHITA* written and published by Mirza Ghulam Ahmad himself in 1898. This pamphlet claims to give a brief summary of the doctrines and principles of the

sect of which he is "the spiritual guide." Granting that he is one of many founders of new sects of religion, there is nothing strange in the publication; but granting his claim to be a prophet, and more than a prophet—especially his claim to be the Messiah of this age and a reincarnation of Him who from time to time appears as Messiah—the pamphlet is somewhat amusing. Fancy John the Baptist publishing a volume to vindicate himself or his followers from "the misrepresentations made by his opponents about him and his sect"! Such a thing was absolutely foreign to the spirit of Jesus, who is the only True Messiah. The "fear of misrepresentation by hostile" Pharisees and Jews never disturbed the Son of God. It is clear that the Mirza is anxious to stand in favour with the British Government. "High officials" of the British Government are asked to read the pamphlet, the object being to impress them with the thought that he is a harmless reformer with no intent of preaching a Jihad.

The contrast between this procedure and that of Jesus of Nazareth is very striking. Could it be shown that He had by word or pen tried to impress Pontius Pilate with the harmless nature of his work and reform, the Christian Church would repudiate Him as certainly as the Jews did. On the contrary, he withstood his enemies maintaining his claims before all adversaries. To most of the questions of High Priest and Roman Magistrate

he declined to give any reply. When he spoke, it was to say to High Priest that he was the Messiah, saying, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." To Pilate, he said, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

The true Messiah bore witness to the truth, and fearlessly faced the representative of the greatest empire in the world. In this light the apology of the Qadian prophet discloses his real character as a mere pretender.

We congratulate the Forman Christian College on the record it has made in the Examinations just published. In the F. A. Examination, out of 110 candidates, 74 have passed, with 9 under consideration. Of 10 F. Sc. candidates, 6 have passed. Out of 70 candidates for the B. A. degree, 28 passed with 12 "under consideration." And out of 4 candidates for the M. A. degree, all have passed. One of these stood first in the Panjab. In the B. A. Examination, the Forman Christian College hold the places Nos. 3, 4 and 5 and in F. A. Nos 2, 4, 5, 6 and 7; in F. Sc. Nos 1 and 2.

Our friend of *The Arya Patrika*, having failed to refute the claim of Christianity that salvation is a free gift, and that it is impossible to attain it by the performance of deeds of merit, now resorts to vituperation. He says: "The *Nur Afshana* is bent upon mistaking

MADE IN JAPAN

LI

representing the *Vedic siddhants* wilfully in season and out of season." His animadversion *** is always dictated by a spirit of captiousness and unreasoning banter." "The Arya Samaj stinks in the nostrils of our Missionary friends, and they feel that it has been instrumental in impeding the progress of Christianity in India." Surely language of this kind is not only unwarranted but is a confession of weakness. We sincerely believe the Arya Samaj to be on the wrong track in its effort to reform India. Its zealous efforts are being wasted in the effort to revive the dead, and to reform a philosophic system of religion which has been tried for centuries and found wanting. We have earnestly tried to show that it is fundamentally in error as to man's estate by nature and as to his ability to save himself from sin. We have also tried to hold up a better way. As to our being moved by jealousy because of Arya opposition, we submit for the consideration of this editor the statistics of the recent census. We do not see any reason why we should be jealous. On the contrary we rejoice to see the advancement of the Aryas on social and educational lines. But that makes us all the more anxious they should not miss the truth of God as to the Way of Life.

The Christian faith does not discount righteousness. Indeed we believe no religion true which divorces righteousness from its creed. "The Law of the Lord is perfect." But to fallen men, who have broken that Law, and so have come under its penalty, we point out the truth that restoration to God's favour cannot come through the Law but only the Grace of God making reconciliation, "Ye must be born again." Having received from God pardon and reconciliation to him through faith in Jesus Christ, the soul henceforth lives a life of righteousness. A sinner cannot work righteousness. He can no more make atonement for his own sin, than the criminal under sentence can remove his guilt by decent conduct while in prison.

It does not avail, in reply to our words of truth, to point to the inconsistent Christian. Such men only emphasize the truth that unregenerate men cannot, and therefore do not, work righteousness. What we want our Arya friends to do is to demonstrate the practicability of sinful men working out a righteousness which will avail to save them from sin. We believe that a sincere endeavour to do this would open their eyes to their helpless condition and lead them to call upon Him, who says, "Come unto me all ye that are weary and heavy laden and I will give you rest."

Current Thought & Incident.

The Uses of Dust.

BY EDGAR WHITAKER WORK, D. D.

A recent interesting volume, where in a prominent scientist recounts the achievements of this wonderful century, contains an entire chapter devoted to the discovery of "The Importance of Dust—A source of beauty and an essential to life." The chapter reads like a fairy tale, and leads one to exclaim with Addison, "The hand that made us is divine!"

To be sure, dust is very often a great nuisance, as well as a source of danger and disease; and much effort of man in enlightened countries has been directed toward abolishing dust. Science tells us, however, that we are dependent upon dust for much of the beauty, perhaps even the habitability of the earth.

Why are the sky and the deep ocean so blue? Once the scientist was content to say that this was the natural color of great quantities of air and water. The late Professor Tyndall, however, performed an experiment that led to another answer. Everybody has seen the floating dust in a sunbeam in a partially darkened room; but it was not known that if there were no dust in the air the path of the sunbeam would be totally black and invisible, while if only a very little dust were present in very minute particles it would be as blue as a summer sky. Professor Tyndall proved this by a simple experiment. He passed a ray of electric light through a long glass cylinder. First the cylinder was filled with the ordinary air of the room and was brilliantly illuminated by the electric ray. Next the cylinder was exhausted and filled with air which had been passed through a fine gauze of intensely heated platinum wire, so as to burn up all the floating dust particles; the electric light failed to illuminate the cylinder, which appeared as if filled with a densely black cloud.

Next the experimenter passed air into the cylinder through the gauze, but so rapidly as not to consume all the dust particles; whereupon a slight blue haze appeared, which became more and more distinct as the dust-filled air increased. The explanation, in the scientist's words, is as follows: "When all the larger dust particles are wholly or partially burnt, so that only the very smallest fragments remain, a blue light appears, because these are so minute as to reflect chiefly

the more refrangible rays, which are of shorter wave-length—those at the blue end of the spectrum, which are thus scattered in all directions, while the red and yellow rays pass straight on as before."

High up in the atmosphere the particles of dust are necessarily smaller, since the rare atmosphere will support only light weights. Hence the tint we call "sky blue." Going up to the top of a high mountain or ascending in a balloon, the sky looks even a deeper blue, because at these great heights the observer escapes the effect of the reflection of white or yellow light from the coarser dust of the lower atmosphere.

Many poets have sung of the blue "Italian skies," but it has been left for the scientist to tell us why their blue is so rich and deep. Italy being situated between the Mediterranean Sea on the one side and the snowy Alps on the other, the lower strata of air have a less quantity of atmospheric dust, hence the upper strata suffer less dilution by reflection. The bluest of all skies is that of the Central Pacific Ocean, where owing to the small area of land, the lower atmosphere is more free from coarse dust than in any other part of the world.

"All this unsurpassable glory of the sunset," says the sober scientist, "we owe to—dust!" The same principle is believed to explain the blue color of the deep seas. But the scientist goes further and tells us that it is even doubtful whether we could live in the earth without dust.

Made of the dust of the earth, we are still beholden to it. To the presence of dust in the higher atmosphere we owe the formation of mists, clouds, and gentle, beneficial rains, instead of water-spouts and destructive torrents. It has been proved by experiment that if there were no dust in the air, escaping steam would remain invisible, no clouds would be formed in the sky, and the vapor in the air, constantly accumulating by evaporation, would have to find some other means of returning to its source. One result would be constant and copious deposits of dew, that would keep the earth and all things and persons dripping wet both day and night. It is the dust of the air that protects us from this as well as from frequent torrents of rain, and from the precipitation of great masses of water, such as would prove very destructive to life. In short, the absence of dust would so change the meteorology of our globe as probably to render it uninhabitable by man. To dust, therefore—so the scientist tells us we owe the pure blue

of the sky, the glories of the sunset and sunrise, and the brilliant hues seen in high mountain regions; also the diffused daylight, equable, soothing, and useful; also clouds, mist, and the "gentle rain from heaven;" indeed, the maintenance of life itself in safety and comfort.

Having calmly related all these scientific facts, the scientist turns preacher in the closing sentence of his chapter, and adds: "The overwhelming importance of the small things, and even of the despised things, of our world has never perhaps, been so strikingly brought home to us as in these recent investigations into the widespread and far-reaching beneficial influences of atmospheric dust."

CHRIST THE WAY OF SALVATION.

Jesus Christ said unto the apostle Thomas, and to those about him, "I am the Way, the Truth, and the Life: no one cometh unto the Father, but by me." Christ, then, is the way of salvation, to all who will obey Him, and follow Him whithersoever He is pleased to lead them; He visits us by a measure of his Spirit, to draw us unto Himself, and to keep us away from hurtful things in this world; and as we are willing to follow on (as one taking a journey), we shall feel the guilt of sins already committed taken away from us, through his death and sufferings for us.

The work of salvation by Christ the Way is a gradual unfolding of the Truth, as we are able to bear it. He alone is able to lead and guide into all Truth. Stages of growth will continue to be attained by those who are willing to follow Christ, as He is pleased to reveal Himself unto them, whilst they pass through their sojourning here.

Those who have found Christ to be the way of salvation to their souls, will often feel the need of turning inwards, to wait for and to feel after His presence and as He condescends to them, they will feel that He is indeed the Bread of Life to the soul. Yes, He is the Life, and as we live in that way in which He leads us, not letting our own wills hinder, but following his will, as it is made known to us, we shall feel an increase of life from Him, not only in ourselves, but also it will help the same life in others, then we shall be a strength and a comfort one to another in Him, who is the light and life of his children and people the world over.

No other foundation can any man lay, than that which is laid, which is Christ Jesus. Our acquaintance with

this Rock is an individual work. We cannot say to others that just the way we are led, is the way they must build, only that their building must be upon this Rock; so that the all-important work is individually to be found building upon this Rock by following the inward revelation of Jesus Christ. Those who thus build, will know a peace and unity which cannot be attained by any other means. Let us then be encouraged to seek the Lord and His strength or life, yea, seek His face evermore.

WAY MARKS.

Dishonesty Recompensed.

The late Duke of Buccleuch, in one of his walks, purchased a cow in the neighborhood of Dalkeith, which was to be sent to his place on the following morning. The Duke, in his morning dress, espied a boy ineffectually attempting to drive the animal forward to its destination. The boy, not knowing the Duke, bawled out to him:

"Hie, mun, come eerh an' gie'sahan' wi' this beast."

The Duke walked on slowly, the boy still craving his assistance, and at last in a tone of distress, exclaimed:

"Come here, mun, an' help us, an' I'll gie you half I get."

The Duke went and lent the helping hand.

"And now," said the Duke, as they trudged along, "how much do you think you'll get for this job?"

"Oh, I dinna ken," said the boy, "but I'm sure o' something, for the folk up at the big house are gude to a' bodies."

As they approached the house the Duke disappeared from the boy and entered by a different way. Calling a servant, he put a sovereign in his hand, saying:

"Give that to the boy who brought the cow."

The Duke, having returned to the avenue, was soon rejoined by the boy.

"Well, how much did you get?" said the Duke.

"A shilling," said the boy, "an' there's half o' it t'ye."

"But you surely got more than a shilling?" said the Duke.

"No," said the boy, "that's a' I got—and d'ye no think it's plenty?"

I do not, said the Duke; there must be some mistake, and, as I am acquainted with the Duke, if you return I think I'll get you more."

They went back, the Duke rang the bell and ordered all the servants to be assembled.

"Now," said the Duke to the boy "point me out the person that gave you the shilling."

"It was that chap there," pointing to the butler. The butler confessed, and attempted an apology, but the Duke indignantly ordered him to give the boy the sovereign. "You have lost," said the Duke, "your money, your situation and your character by your covetousness; learn henceforth that honesty is the best policy." The boy by this time recognized his assistant in the person of the Duke, and the Duke was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school at his expense.—Telegraph.

Self-sacrifice.

Self-sacrifice is at the root of all the blossoms of goodness that have survived the wreck of Paradise. There never was a heart but had gleams of it. Shining at times in some royal natures diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted, for the love we bear to our Master, and in imitation of him, is the ideal Christianity, for it is the religion of him whose life and death were self-sacrifice. If we are to follow, we must, like him, bear a cross. It has been so from the beginning. Call the dead roll of the world's worthies—its prophets, apostles, martyrs, and saints, the greatest teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the dying, the helpless. Has not the measure of their goodness been that of self-denial? They have suffered that others might suffer less; they have died for the truth that others might live; they defended human rights by enduring unspeakable wrongs the tears and blood. Love, like the fabled bird, pierces its own bosom to feed its loved ones. Is not heaven itself to be reached through death? The blessed one entered not into his glory until he had been crucified. The leaders of mankind have had to tread a blackened and scorched path of suffering. White robes of earthly saintship, like those of heaven, are only gained through much tribulation. Everything good costs self-denial.—J. D. Geikie.

Telegrams.

London, May 3.

Colonel Barker reports the capture near Frankfort of Maine Botha, nephew of Louis Botha and De Wet's ablest lieutenant.

Calcutta, May 5.

The *Englishman* publishes the following cable, dated London, May 3:—

Sanguine hopes are generally entertained of the conclusion of peace as the result of the coming conference at Vereeniging.

London, May 4.

At the Royal Academy banquet, at which the Prince and Princess of Wales were present, Lord Selborne, responding to the toast of the Navy, said that the Transport Department had conveyed half a million of men, 1½ millions tons of stores exclusive of forage, and 400,000 horses and mules to South Africa, and had employed nearly six hundred British ships. This unrivalled feat had been the work of the splendid mercantile marine, the continued enjoyment and possession of which was indispensable to the prosperity, and even to the existence, of the country.

Calcutta, May 5.

A London special to the *Englishman* says:—

It is reported here that the Morgan Syndicate has successfully concluded negotiations for the purchase of the White Star line, the price being nine millions sterling.

London, May 3.

The collection of heavy Catholic indemnities has caused a serious rising at Chingting-fu in Chi-li. A French priest was murdered by the populace and his head paraded round the country on the top of a pole for several days.

The Ministers at Peking are insisting on the immediate suppression of the disturbances, but the force of Yuan-shi-kai's troops sent to quell them lost 80 killed. Yuan-shi-kai is now sending three regiments to destroy the neighbouring towns.

The rising at Chingting-fu covers a radius of fifty miles. Another priest is missing. Three American missionaries are at Nanning, but it is believed that the local authorities have sufficient troops to protect them.

The Chinese fear that the French will demand a large indemnity.

London, May 4.

In response to an invitation from President Roosevelt, President Loubet is sending M. Bragere, Vice-Admiral Fournier and a numerous suite on board an ironclad to attend the unveiling of the monument to Rochambeau at Washington.

London, May 4.

The court-martial on General Smith at Manila has concluded, and the findings will be forwarded to Washington.

It is generally believed that General Smith will be acquitted.

London, May 3.

Prior to the rising of the Mujiks in South-West Russia the revolutionary party circulated a report that the Tsar had commanded the distribution to the peasants of a portion of the nobles' lands. The communal officials thereupon proceeded to

make an orderly distribution, leaving the nobles twenty acres apiece. The higher authorities intervening, destruction and incendiarism began.

London, May 4.

Serious disturbances have taken place in several cities in Portugal, which are attributed to various causes, but apparently indicative of general discontent with the administration. There is strict consorship of telegrams.

There are signs also of disaffection in the Army and Navy.

London, May 5.

Queen Wilhelmina was prematurely confined at 6 o'clock last evening and at 8 the doctors were still in attendance. The Queen is in great pain, and her condition at 11 was critical.

A telegram from Het Loo, dated 7 o'clock this morning, states that the doctors have been at the bedside of Queen Wilhelmina all night. Her mother and husband were likewise present. The accouchement was long and difficult. Her Majesty is still alive.

The suspense at the Het Loo palace last night was intense. The Queen's cries of pain were audible far off. The eminent gynaecologist Koumers was hurriedly summoned and forced to use instruments. Extreme exhaustion followed.

A midday bulletin to-day explains that last night's accouchement has destroyed all hopes of the happy event which was expected in September.

All things considered, the condition of the Royal patient is for the moment satisfactory.

London, May 5.

Lord Northbrook has invited the Indian Princes coming to England for the coronation to visit at Winchester, where they will be welcomed by the Mayor and Corporation.

London, May 5.

Princess Beatrice, the daughter of Don Carlos, attempted suicide by plunging into the River Tiber, it is said through jealousy. She was, however, saved.

London, May 5.

A Vienna paper says that Russia is in a state of terror, and leaflets are in circulation calling on the people to rise in rebellion.

It states that the Cossacks killed twenty and wounded forty at Exaterinoff.

There are revolutionary movements at Tamboff, Yaroslaf and Kazan.

London, May 5.

The unpunished murder of some wandering soldiers has bought the Americans in conflict with so-called morose, fierce and fanatical Muhammadans hitherto friendly to Americans and occupying the most rugged region of Mindanao. The Americans captured one of their strongholds after heavy fighting in which two Sultans and other chiefs and many followers were killed, their dead filling the trenches. The Americans lost five officers and 44 men.

Allahabad, May 6.

The latest advices from Kabul state that the Amir is somewhat seriously indisposed, the common belief at Kabul being that His Highness is suffering from gonorrhea.

The Durbar was closed for a few days, and all State affairs were conducted in the interval by Sardar Nasrulla Khan.

London, May 6.

The Premier of Natal has gone to Johannesburg to consult with Lord Milner.

Reinforcements sent to the relief of Ookiep in Namaqualand, which the Boers have long been investing, have captured Stainkop, the only strong position of the Boers on the route thither.

Renter reports 14 casualties at Stainkop on the British side and the Boer losses were heavy.

General Bruce Hamilton's columns captured 87 in a drive against the Heilbron line.

London, May 6.

The King has telegraphed his sympathy to Queen Wilhelmina.

The latest bulletin says that Her Majesty's temperature to-day is normal and her condition satisfactory.

London, May 6.

Lord Reay presides at the Asiatic Society's banquet to Indian Princes and other Orientals on the 17th June. The Duke of Connaught, Lord George Hamilton, Lord Roberts, Lord Elgin and Lord Northbrook will attend.

London, May 6.

The death is announced of Bret Harte.

Madras, May 6.

The national fund for the promotion of Muhammadan education in South India is progressing. Recently it was announced that Lord Ampthill would give Rs. 1,000 when the fund reaches Rs. 49,000, and Mr. Justice Boddam Rs. 1,000 to complete one lakh. Mr. Gopal Iyer, Executive Engineer, North Arcot District, has now promised to give Rs. 500.

JINRICKSHAS AND GAMES

are supplied to order as follows:—

Jinrickshas suitable for zanana work: Rs. 75/- to 100/-.

Games Carrom and Crokonnole boards combined new style suitable for 5 games Rs. 9

Croquet Sets in box complete Rs. 6/ to 10/ per set.

Persian Rugs made in limited quantities at Rs. 9 /—per square yard.

Address Christian Boys Boarding School, Ludhiana.

RATES OF SUBSCRIPTION.

Combined Paper (Urdu Rs. 2/8/- English Supplement Re. 1/-=Rs. 3/8/-)

Supplement Re. 1/11/- (Postage 13 annas Rs. 2/8/-)

Two Copies or more in one Cover: Rs. 2-2/- and Rs. 3-2/- each

Subscription rate in England 4s. and 6s. America \$1. and \$1.50, net.

Terms strictly advance paym.